

The Resurrection and The Eucharist

by Fr Peter Little SJ

Remember last time we were gathered to deal with it in the teaching of pope John Paul 2 because of the great crisis that goes on today everywhere and this talk then presupposes that so I don't deal with all the historical and the transhistorical if you may recall those words. I don't deal with it as establishing it showing what it is. I refer to it obviously and I take it for granted then that we know a great deal about the Resurrection.

The Point is that when we make a talk like this to make sure that we almost consciously see what we already know about the Resurrection and the Eucharistic Mystery what comes, what comes to our minds. Now Shirley came along and said I want to book, because I've always heard about the Eucharist being a **meal**. Is it a meal in a degraded way or an erroneous way or half truthful way ? about the way we should speak about the Eucharistic Mystery ?

What does Eucharist mean we never said it in our early days. We were never taught like that we were taught about going to **mass** and we were taught about 'the **Blessed Sacrament** and we were all schooled and taught to say the words correctly. So that we could say it in our sleep. so that we could trot it out on any occasion, "The body and blood and divinity", so when anything was being said that was the one

thing we all knew. We never looked at the council of trent. nobody told us what had really – [2.00 minutes]

gone on. We knew The protestants didn't hold they were wrong and we were right. Well see, When we we're children we get a kind of **summary version** of what's going on. The work of God in mankind is such that everybody should get it very quickly the general overall picture then obviously as man moves towards God. He's meant to **probe** what he now knows for certain not just stay with it but probe it. If he doesn't see what happens, people come along who are excited about the whole thing and they will **mislead** you. The Lady who lost her life in the Philippines they're going out to convert all the Catholics. To be catholic already is no good You've got to be what we are. In South America the sects are running all over the place. In the southern Baptist area of America they're spending millions of dollars stopping us from going to mass.

In the Australian there's a big article about the Lord Chancellor of England he's out here at the moment, he's a successor to Thomas Moore. Now he belongs to a break away Presbyterian Scottish which has excommunicated Him because he went to mass. Now he still holds the doctrines of that church; The mass is the worst possible abomination you could imagine on earth and that the pope who leads it is the antichrist in person. Now they hold that in this day and age, and he thinks it's unfair that he went to mass that he should be excommunicated. He went to the funeral of his friend or cremation where there happened to be a mass. But at any rate that idea is prevalent. The more polite protestants might twist our arms and say " Now really you're doing a great dishonour to Jesus by repeating what he did or trying to add to what he did" or whatever – [4.00 minutes]

they do say.

So we seem to be besieged on every side, everybody complains more or less that the mass seems to be treated more and more as entertainment or people getting together to celebrate something or other, Life or being there and that it's a meal and people complain that everybody goes to Communion and nobody goes to Confession, you hear a hundred complaints so What should we do? We should do what we're meant to do in the face of evil by making **reparation** to Christ by probing the thing more deeply. That what to do here If you stare goggle eyed because it's too deep then it's time for questions.

So a cup of coffee? So then we can have our talk .. and then ask questions. It's a good idea to start with any questions you might have if you gave it a little thought before you came.

The Mystery of The Eucharist in the light of the Resurrection. Is there anything that you hope that I'm going deal with beforehand, anything you've heard recently that makes you worry about the nature of the Resurrection of the nature of the mass. If no I'll go straight on.

Well the First part, Lets just make sure to not only to remember what we've learnt earlier on. When we've learnt something new, its very hard to take it in if its different or sounds different from what we've already learnt. So some of this might well I did it deliberately, so we'll pay great attention. Now the other way is to ask questions. You haven't got any so I'll ask you a few. –[6.00 Minutes]

When we see the Resurrection as the **purpose** of the Eucharistic Mystery, does that puzzle you? Somebody said ... When we say the Resurrection what do you think of. The Lord's rising from the dead?

Or do you think of baptism ? or do you think of the Last day? At Mass we say “ ... and we Look forward to The Resurrection of The Dead and the life of the world to come” expect I’m waiting for them to come. It can happen at any minute. Are you really, well you say I’m Identifying with the church, the church does it so I do it. Some in the Church do it with more awestruck attitude to it all but I’m going to do it too as much as I can at any rate when you hear the word, which of those things do you think of ?

Do you connect the Resurrection of Christ with His sacrifice ? Especially with His being a **victim** of the cross. Do you even know what the word victim means ? ... Have you heard of the recent downgrading of the Resurrection as though it meant the survival of Christ as a person without necessarily involving His dead body in the tomb. ... With the consequence that we can’t go around asserting that the Eucharist is His actual body. The body that He lived in and died in and that lay in the tomb.

I meant to tell you if you like to read it that’s alright with me but it might be better just to listen because its everything I know so it’ll be there and I’ve got to glance at it obviously but I can’t remember every word that I wrote down. So I’m just asking these questions, Is it in the Eucharist ? The body in which He died and the body in which He lay in the tomb. A Priest here said “we can’t be – [8.00 Minutes]

(Linking The Eucharist and Resurrection together)

certain and say that His body rose up so how can we possibly say that His body is there in the Eucharist” These are some of the questions that might prepare us by faith what **marvels** we are dealing with, for they, that is the marvels can be seen in three ways that is in close connection

with each other and when linked to the final purpose of God and when illustrated by what we know naturally. The marvels yield a lot of **light**, not so much that I can see it clearly as I can see the book or I can see you, I've never seen this side of the next world Christ of all is the risen one. I can't see the Mystery of the Eucharist but I **link** them together, use things that I can see more clearly to illustrate them and then link them with the **final situation** of the universe then every Mystery takes on a new glow. That's the **methodology** that the church teaches us in the first Vatican council.

So Let's Consider first The Resurrection. The general approach will be what connection does it have with Our Lord's Sacrifice? And obviously the sacrifice is what we are involved in with the mass so what are we doing at the mass **links** therefore with the Resurrection. So lets consider first the Resurrection in close connection to the sacrifice of the **cross** remembering that our high priest had in mind His Church that is His **bride**. And He had in mind that the church should offer this sacrifice of the mass with Him. Now When you're offering a sacrifice, you've got to offer a victim to God. But what does the victim indicate ? Well we all say that it means ourselves and attitude of mind that's quite true, that's the point of it in one sense. – [10.00 minutes]

(Jesus is the victim)

The victim indicates the **self-offering** as distinct from the **object-offering** that's the sacrifice. But it indicates the self-offering. The self-offering is behind the act of **adoration** that's the basic one

Is it? In a way it is. The Adoration, The Praise, Thanksgiving, The Petition and what else ? The Sorrowing for sin that all mankind is meant to be involved in before God we learnt those, the four great acts. Now

the victim offered therefore indicates this general movement of man towards God that the offerers want to be involved in. Now maybe that's a new idea. We've had a stack of concepts you see that it represents self-offering or it represents these acts as you see these acts but now you see there stressing but all that means is a movement towards God based upon **faith**. Faith is the giving of oneself to God or a **journey**. In the **lectionary** if you look at it the church has a great introduction as to how this lectionary is to be used. And in this period from the year 13 up to 33 St Luke's Gospel is read out to us in order to show that the whole life of the church is one journey from where we are to God based upon Our Lord's journey up to Jerusalem. Now He made this journey and St Luke (mentioned) it "he turned His face towards Jerusalem". "Let us go up to Jerusalem". And they're not just factual things they are highly symbolic whereby Our Lord indicates to the –[12.00] minutes

(movement back to God)

church and to each person that life is a journey with Him, and it has to go through the cross into the glory somehow or other. Meaning that you'll be **crucified** or does it ? It doesn't mean you'll actually be crucified but unless you're crucified somehow you certainly can't go into the glory. When does that happen. So the point is it is a movement and the gift being offered indicates the **self-movement** of the offerers towards God through a self gift. Is That all? No there's a lot more in it than that.

The Victim offered indicates this movement as I said. When the Victim offered to and **received** by God is then **partaken** of God is indicating His purposes. He is by the time we partake of the victim. He

is in **full possession** of the victim. It was man's. keep your mind alert as for what our forefathers, our Jewish brothers used to do . They would take the lamb, their lamb, it was man's, and on the altar it became God's Lamb. So the victim is always something that fully belongs to God.

He was in full possession of it, was Man's and it reached its **destiny** and it was God's. When its partaken of God is saying in giving you this which is Mine I am indicating to you that I want to **give you myself** and all I have finally. That is when you reach the **terminus** of the movement towards me. In the meantime, which is the second thing I'm doing. I'm indicating what I am giving you now. My **riches** to some extent. To the extent you can receive them. Taking into consideration your state of **preparation** and My providential plan. –[14.00 minutes]

See the saints; not only the preparation they make, but He gives them some extra special gifts too, for the benefit of everybody else. He doesn't give them to everybody. Special gifts are given all around the place. All gifts come from the Eucharistic Mystery, whereby God is indicating and carrying out something now.

(Oneness of the sacrifice)

And The Third consideration, finally I'm giving to you that all of you together partaking of what is Mine are **one**. We partake of the one body and blood we are given the one spirit and we become more what we are (we are already the mystical body, we become more that). How does Our Lord Then (the victims got to be there) **provide** the Church His bride a victim or a sacrifice? Doesn't the victim mean it being put to death ? That's what comes to our mind immediately. In other words when did Our Lord become a victim ? When He was raised from the

dead by the Father to whom He was offering Himself and towards whom He was moving. Did He cease being a victim of the cross? Or did He **remain** a victim of the cross? You're looking at me and saying that's a silly question. You'll get a silly answer if you ask us. It's a very not only important but key question you've got to be able to answer today.

After the Council of Trent see if you want to know more, you've got to ask me. Otherwise it'll be tea time not afternoon tea time. Many Theologians explained the teaching of the council about Our Lord's sacrifice. Now remember Luther and company attacked the Mass. That's what they're doing today, the Baptists and the others –[16.00 minutes]

have taken it from Luther. The Lutherans don't attack the mass today. The Southern Baptists and the Evangelical Protestants, they get terribly excited if they take religion seriously so you say well good for you. You hate the mass you think its awful. Good, we'll sit down and talk about it. So at least you can talk to me. After a cup of tea you see.

Others will say you want to go to mass good , you do what you like, you see you can't talk to these people. At least you can talk to these other people after a cup of tea and quiten them down a bit first. Remember that our friends attack the mass, and why? They said it was only a reminder of the sacrifice of the cross. .. For it was based on the last supper obviously and Luther said, that certainly wasn't the sacrifice of the cross.

The council defined that Our Lord offered sacrifice at the last supper. That's how they stopped Luther. He said Our Lord Wasn't Offering sacrifice at the last supper. The Church said He was, don't you start preaching to us about the sacrifice of the cross. And they said that

the mass was the **same sacrifice** as that of the cross though its being offered differently, and they wouldn't go much further than that.

Now for a long time afterwards the theologians puzzled over one aspect of sacrifice and this is the question they asked; **How** does Our Lord become a victim at the mass ? because you're not offering a victim you're not offering a sacrifice. You might be recalling that Our Lord was a victim. Our Lord was a victim on the cross, we remember that's what the protestants do. He was a victim on the cross. How lovingly good He was to be a victim on the cross. Died for our sins and saved us from our sins. We remember very earnestly. You say good for you so do we.

They say well you don't, You've got something else going on. You offer another sacrifice –[18.00 minutes]

(Victim Status)

Really! You see the danger or risk in words. Well they worried about this, how did Our Lord become a victim at mass. I'm not going to tell you all the solutions the theologians came up with. If you heard them now you'd laugh. Thela Delatai, he's written a book much bigger than that on the mass. He was a Jesuit theologian in the Roman Davoi university. And, He's the most extraordinary Theologian that I've ever read. He is the incomparable Jesuit author of *Mysterium Filay*, *The Mystery of Faith*, and he reestablished the true tradition about it all. And how? by the simplest way so that people wouldn't accept what he said. We don't have to make Christ the victim at the mass for it to be a real sacrifice. For the simplest of reasons, what is it? Christ is the victim. He is **permanently** the victim of the cross. That is His **victim status** is something He achieved by the **immolation** on the cross. Now I'm starting to use **sacrificial language**, not just death on the cross.

Immolation is sacrificial death. That's because of the ceremonial's associated with what all nations did especially the Romans. When they got the beautiful oxen or heifer, and they had to **examine** them to see that they were perfect. Just as in the Jerusalem temple they had to examine them to see that they were perfect. Then they (garland ?)with them and then they put grain on the top of their heads. And the latin word for grain is molar. Then they were ready for sacrificial death. So the thing came to be called immolation. In somewhat the same way that our sacrifice came to be called the mass. That's something that's really got nothing to do with it. It was an obvious ceremony –[20.00 min] Immolation so they called it death not full of butchers.

(God's Acceptance of the sacrifice)

So What is it that makes Our Lord a victim ? It's not quite the immolation that's offered to God that makes it a victim. Well, what is it? Well you probably never heard of this. Unless we know it we can't really solve the problem of the mass. What makes a victim a victim? Its **God's acceptance** of what's offered and immolated. He can accept it before its immolated while its immolated or after it has been immolated it doesn't matter. But its accepted in **connection** with the immolation. Its offered to Him, there's an immolation, but that's offered will you please accept, up to this its ours that we hope will become God's. and when He accepts it, it has achieved its purpose and is a victim. We associate victim with death and that's quite right. Its not just death, it's the object that's been put to death and having reached its destiny in the **hands of God**. The **altar** always stands for the hands of God. It's a table alright. It's the Table of God. If it's a table its going to be a meal, not a meal a banquet, a feast, a symbolic meal. Now you've got that point, now to be a victim means not precisely that you've been

immolated. God has taken to Himself what you have offered to Him by the immolation. So much for the risk contained in words. Our Lord's glorified body shows that it has the **everlasting status** and **dignity** of belonging to God precisely as the victim, the high priest. –[22.00 min]

Aimed at becoming when He inaugurated the movement back to God His Father by the cross doing so at the last supper. I came from My Father, I came into the world. Now I am leaving the world, I am going back to My Father. And that's the sacrifice, he's **explaining** His sacrifice.

We find it funny you see. But we say Our Lord is God. There are Three Divine Persons, he's God the Son. How can He talk about going back. My Father is always with Me. My Father is in me and I am in My Father. Don't believe Him. ... My words are not Mine they are My Father's words. It is My Father in me who speaks the words and does the actions. So this apostles could have put up their hands and asked "well, if that's so how could you be going back to your Father?"

He said, "because My manhood is in its **lowly condition**, not its **natural condition** as belonging to me My Father's Son. You want to see My manhood in the condition due to it? Because it belongs to me My Father's Son. You wait till you see it. And when I have that condition I will have returned to My Father."

Now that's the doctrine that Delatai brought out page after page after page. Its something that none of us have ever heard of. Its very very important to know it. So Our Lord was aiming to become the accepted victim. And His victim status is not temporary for two or three days as old testament sacrifices were. But it's everlasting because as the glory has clinched His status and eternalized it. We thank heavens

that Our Lord has been glorified in His Resurrection. He has acquired a victim status and it won't disappear.

Within the temple you took the part of the lamb that wasn't placed upon the altar. Roasted it as God commanded –[24.00 min]

To be received in Holy Communion you could only receive it for three days. After 3 days even naturally speaking, the meat would corrupt. If you ate it then, instead of eating **consecrated** meat, which was a Holy Communion with God, you were eating **desecrated** meat and you would receive not sanctification from God but anger. How dare you eat something going off as a sign of God's giving something to you.

Now Our Lord doesn't go off. The Resurrection therefore is not just the fact that He rose. The Resurrection refers to His permanent glorified position as the victim of sacrifice.

(Permanent Victim Status)

Our Lord's Resurrection is not just the moment of His rising. At one level it indicates the glory that He acquired at the Resurrection, which is a **permanent glory**, making permanent the victim status condition dignity that He acquired. He didn't have it before. He had it, began to be in it the moment He consecrated. We'll see this. But it was shown in His glory.

With His saying "this is My body given for you this is My blood being shed for you and for you all," Our bridegroom high priest **began** the sacrifice of the cross, the sacrifice He began at the last supper. ... Instantly of course the sacrifice was accepted by The Father. Our Lord didn't **nervously wait** to see if His Father would accept the gift. In the

old days you did. God might put the fire out on the altar if He wasn't pleased with the sacrifice. –[26.00 min]

(Transubstantiation)

From our childhood we've got an image of Cain's sacrifice being on the altar and the smoke going down to the earth. It was in all the little bible history books. But whether it happened like that. God indicated that He wasn't going to accept it. It was the fire and the smoke that are the signs together with the altar of God's accepting. Anyway we'll see that too. **Instantly** the sacrifice was **accepted** by God the Father. That is the meaning of the **transubstantiation** of the bread and wine into the body and blood. Transubstantiation is not just a fact. Its not something Our Lord does as man and high priest. Our Lord is high priest in His manhood. It's a human type action of infinite value of course. But a human action coming from Him.

The Transubstantiation doesn't come from Him as man, it's a Divine Act. It comes from God as accepting so the transubstantiation is God's instantaneous acceptance of what has been offered to Him. The bread and wine are instantly transmuted into what He said into the victim to be offered. And God **ratified** it and said yes it is. He makes it. That's a profound theological insight into transubstantiation.

People do murmur against the word of course perfectly innocent they never think of those things. Maybe they don't think at all. Something is going on where people say all kinds of silly things they hear without really thinking about them, about the doctrine. So that's the meaning of transubstantiation.

The priestly **oblation**, another sacrificial word meaning offering, was carried out by Our Lord in the two-fold consecration of the bread and the wine. Showing forth the **death immolation** on the cross.

–[28.00 min]

The fact that Our Lord consecrated the bread and then the wine separately was a **deliberate sign** of the death immolation on the cross the next day. That's a symbolic immolation He was there at the last supper. In that symbol of immolation He is really and truly offering Himself. So the sign of the immolation on the cross was fulfilled by that death on the cross the next day. But that death and the burial that goes with it are a part of the movement back to God. Already accepted, naturally of course. That Father then manifests His acceptance of the sacrificial offering made by His beloved Son on **behalf** of the beloved bride the church. In fact on behalf of all mankind. That's our dogma. In fact it's becoming clear that He has done it on behalf of the whole **universe**. Nothing needs to be separated out. We aren't there as just in a corymb in the universe. The Universe is a permanent place we're in. So it's **infected** and affected by **sin** and the Lord **redeems** the whole thing by His death on the cross, you'll see it.

(Sign of acceptance)

And, How does God **manifest** that He has accepted it. He manifests it by the Resurrection come the **Ascension**. He accepts it at the transubstantiation, but He shows that He has accepted it by the Resurrection and the Ascension. That's why Our Lord always said that He was to be raised on the third day. The apostles say that all the time, He was raised on the third day.

He as well intimated that the **raising up power** was His as well. He said “ I lay down My life of My own accord and I take it up again”.-[30.00 min]

Now as children all we ever learned was that Jesus rose from the dead by His own power, we never even heard the other. At least if your schooling was like Mine. So we all get a bit of a surprise when we hear it stressed in the gospels and letters of the apostles, that He was raised. But the whole point. People abuse it and say and therefore Jesus No it was to show that it was a sacrifice and Our Lord was saying and it will be accepted you watch.

The Resurrection is, by the glories involved, what fixes Our Lord in the fullness of His achieved state as the **victim gift**. That is the accepted offering. It's not just His return to life, like Lazarus, Lazarus wasn't offered as sacrifice. He just came back to ordinary life. After Pentecost He did offer sacrifice, well He was offering sacrifice. After Pentecost He offered the mass sacrifice. And He hasn't yet achieved the fullness of His movement back to God.

So Our Lord Then, it's not just His passing into a completely new condition of living in a permanently **transfigured** body. His body was transfigured for a few hours. Now its permanently transfigured. Now His Resurrection is just not simply that either. But passing from a lowly to an **exalted**, passing from an earthly to a heavenly, a fleshly to a spirit condition, there are about four pairs of word you can use. There's an immense contrast between His lowly weak condition. It doesn't mean He was feeble, it means the condition we have our manhood in is very different from what it's going to be in. and that's the only way you can

do it. It's called spiritual, heavenly, glorious, powerful. There are four or more words we can contrast them with, the opposites.

The Resurrection is not only that. So what is it? –[32.00 min]

(Belonging to God)

It's the manifestation of that **belonging to God** fully and finally , aimed at by sacrifice, in one giant step, Our Lord passed from His lowly humble condition; “ I came from God the Father. I came into the world. I leave the world I return to My Father.” The one giant step into that condition not only befitting manhood that belongs to the Son of God. But **achieved by that manhood**. Rather achieved in that manhood as we wore for sacrifice.

When Our Lord offered the sacrificial gift of His body and blood. Not an ordinary man. He didn't go into the temple and say to a priest, you give me a man, and I'll put the flesh on and I'll pour the blood out. Would that have saved us ? You can make those suggestions just to see what Our Lord didn't do, to **appreciate** what He did do. If He would have done that, it would have been an act of infinite value, because anything He did had infinite value. But the thing itself would have infinite value, it would have been a lamb. But He didn't offer that body and blood He offered His body and blood which has **infinite value**. It belongs to the Son of God.

He indicated His internal attitude. He only had to offer once and for all to pass on here to there. The Letter to the Hebrews said it over and over again. Most Catholics haven't heard it. So when the non-catholics, with a chip on their shoulder, read about the Catholics, they often get nervous. *“Well I'm not quite sure how to handle it.”*

I'm not just exaggerating, but it must be something like that because a lot of people are going off to join the evangelical protestants or other groups. –[34.00 mins]

(Role of Holy Spirit)

So He only had to offer once and for all to pass from here to there. To have His Sacred Manhood pass from it's lowly to its exalted condition to The Father. Now we get to the next point of apostolic teaching. I don't think Our Lord mentioned it but the apostles mention it all the time. The Father through the outpouring of the **full power of the Holy Spirit** into the uttermost reaches of that sacred body and soul of Our Lord. Thus had the Holy Spirit complete the work done at the Annunciation, the Incarnation. The Son of God now has our manhood in His very Heart in the very Heart so to speak of His God-head. But through priestly action.

The sacred manhood is **utterly embraced** by the Son of God. He embraced at the Incarnation. But He wouldn't let the full effects of that embrace be felt. Only up to a certain point, then He let His manhood remain in a lowly condition. Now His God-head, He is a Divine Person, the Son. Embraces that manhood through the **great energising action** of the Holy Spirit and It absolutely transformed to be worthy to belonging to the Son of God. So its fully embraced, it's fully **permeated** by the glory the Son has from The Father.

In that manhood Christ is our glorified victim **forever**. He cannot die. His victim offering doesn't cease, as the old testament sacrificial victims did after 3 days. You might say that I haven't mentioned the Ascension yet.Well in the old testament sacrifices what happened? Well press a button, and here we are in Jerusalem. There's no one.

There's the temple, there's no one. There's the altar, There's no one. There are the priests. What are they doing, they're putting flesh on the altars. & Blood on the altars. But the altars are not just a table they are a stone arrangement. –[36.00 mins]

And underneath, the fire. Where did the fire come from? A match? It came from God. Never let it go out. It came from God when the temple was consecrated. It's a Divine Symbol, the fire. So what does that mean? In the old testament, Our Lord witnessed over and over in the temple. It was the fire on that altar of God that indicated the acceptance by God of the flesh and blood of the pascal lamb. So that it became a victim belonging to God. The Fire symbolised **God's coming down** to receive the offered gift. The altar was in a sense His hands if you like. It is static, it doesn't do anything, and God complemented, added something to the altar to make it clear to the offerers that He was accepting it and it was the fire. Not just the fire. The fire came down, as it were, and permeated the object that was being offered to Him.

The rising column of incense laden smoke not just smoke, indicated God **taking** His gift into the **Heavenly Realm**. So the Ascension of Our Lord, His going up, that fulfils that aspect of the old worship. You might think it's a bit fanciful. You read the fathers of the church they're on it all the time. The Resurrection corresponds to the fire, The Ascension corresponds to the incense laden smoke going up into heaven.

(Jesus, the King)

So God as it were brings the **fire of glory** down into the tomb, the glory of the God-head itself. The Ascension complements that condition

of the high priest body. The sacrifice of the cross was not only an action of the high priest, but of the king. So it was the **king's victory** over Satan, death and sin. –[38.00 mins]

The Resurrection complimented by the Ascension is the priestly king's **royal enthronement** at the right hand of the father. The giving of the Holy Spirit at Pentecost shows that the king is acting in His command position. So we sing the beautiful hymn don't we " He Conquers on The Cross" "He is Enthroned" "He Commands" That's the work He carried out when He sent the Holy Spirit.

What is being stressed now by our present Holy Father that Our Lord in His Permanent Resurrection Condition is there because of the Holy Spirit's completely permeating the sacred manhood with all the effects due its being united in personal union to the Son of God. at the Incarnation He was made for it. We say The Father and Holy Spirit. He was conceived by the Holy Spirit and acted more and more within Him , and at the Resurrection completed.

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- {side 2}
- { *Divinization* }

We get too deep. Why not, we've got to understand who we are. So the gist of that means we're all together as persons in a normal way. What do I mean? God will be exercising His Kingly Power. In the top most part of our being that is our intelligence. Loving it through His invading of us with the light of glory. We can't see it, you get the idea, with God, we're with Him now. But then He will finally embrace the human intelligence. Flood it with light with His

light. And we'll see. But then what happens. We at last know Him as is. We are divinized as He **divinizes** us. We are brought into the life and bliss of the Blissful Blessed Communion of Divine Persons, The Trinity.

{ Spiritualization }

And then our own spirit soul will then as a result of that, not only **reanimate** our bodily being, but it will **spiritualize** it as God divinizes our spirit. When the spirit being with God, being the Holy Spirit, doesn't just reanimate, pours all the reality of its spirit into the body and it becomes a spiritual body. It is charged with power that belongs to the spirit. The Spirit doesn't do that at the moment.

The spirit at the moment uses all of its energy just to keep us alive. But once God divinizes it fully, then you'll see what happens to it. We're buried six feet under the earth and we get straight up. Well how do we do that? What if we're all just dust and ashes, it doesn't matter. Up we come with a new body, the same body that we had, but full of the energizing power of the spirit. That said to be spiritualizing the body, that is permeating it with its own spirit power. – [2.00 mins]

{ Full expression of the body }

for what! So we can rush around the place doing things. Not quite. For us to be able to give **full expression** to what our body being means. Our persons as body persons, as mascula and femina, self-donatable persons. Made for the Communion of persons. Where on earth this nuptial significance of the body,

constantly taught and mentioned by the pope, is realized in a basic fashion in a **matrimonial** love, a matrimonial bond, a matrimonial intimacy, realized by the mutual self-giving of two for life giving purposes. That's not the major meaning of the nuptial significance of the body. It's far more extensive than that. In the fulfilment of the world to come there is no matrimonial expression of the nuptial significance of our bodily being. There the union will exist at such a union of intimacy that both reflects the Divine Communion and realises the significance of marriage here. Marriage points to the nuptial union of Christ and the church. We'll see that reality there.

{ Communion }

HERE (I've made capital letters so) There is anticipated in consecrated virginity. One reason for which is to remind all of the truth of the human persons finally being shown in all its potential greatness there in the Resurrection. Is a **Communion** possible because of My bodily being with every other human person with bodily being. Now you can't possibly realise that on Earth. I only know a few of them. Some of them you see Red Indians all dressed up and you say who wants to er.. .[4.11 mins] Suddenly find you might be a bit racist or something and say look at the aborigines who wants to be in Communion with them, I see. – [4.00 mins]

You're in that camp now are you. At the Resurrection with the immense variety with everybody having a bodily being, with His Spirit Incarnate in it, will then be capable of the full potential of being in Communion with everybody. Don't ask me how but

that's what the Resurrection means. [4.41 mins] The Pope's been saying it for years. We didn't know that before, we just said we'll rise from the dead and be glorious and all this. the bread and all this. Well it's to make sure that personhood that exists in us gets a fullness of expression, that's comparable to the Divine Persons themselves. See our only relationships in communion well they are. Well, How does all this happen?

Well Jesus said He would raise it, the Church Communion, up on the last day. It is made up of those who believe, come, eat Him the bread of life, eat His Sacrificial Flesh and drink his Sacrificial Blood While feasting on His Lord. So why haven't we dealt with the Mystery as Sacramental Communion? It has been put as a sacrifice all the time.

While offering a sacrificial victim we are certainly adoring, praising, thanking, petitioning because we say it quite a few times.

"Lord we give you thanks and praise, we adore you, we worship you we give you thanks. Hear our prayer, receive our prayer, O God, through Our Lord Jesus Christ. " That prayer.

{ sins }

But Pius 11th reminds us that we must approach God. Even though we hope and hold He is in us, we still move towards Him. With recognition of our **sins**. Otherwise if we don't we commit an affront to His infinite goodness. –[6.00 mins]

We must offer for sins as Our Lord did. Ours and the world's. When you come to think of it. From all the human race from Adam. Even if only one person sinned against God, the entire

human race should **apologize** to God for that. We are very sorry that one of us did that. That's dreadful. Everybody must make **atonement** for sin, even if it's only one. By one for (individual) sin. but He made atonement for every single person. Not so that we won't but so we'll join Him. That's what the mass is. The mass is joining His Atonement, He atoned for my sins. He said you offer it and then you can atone for your own. You can join in My atonement for your own sins. Well that's neat isn't it. When protestants talk you say, that's right but how do you atone for your sins? They say I don't Jesus did it. You say are you a robot or something. Does Our Lord despise you and say, you keep out, I'll do it. Well He does it so that you'll do it.

The council of Trent says that God is appeased by the suffering and as a result offers the grace and repentance for the most heinous crimes that are committed on earth. It is because mass is offered that we will see the grace of repentance and receive the royal pardon of the high priest. If you committed murder or adultery or other things you can do. How did you get forgiveness? I went to Confession, Or really. How did you get the grace to repent? I got it. Well how did you get it. I don't know. God just gave it to me. God doesn't just give things, the mass was offered by the church. Well God offers the gift of repentance because the mass has been offered. [8.06 mins](Oh that's very heavy). We have daily sins, even the ones that are half deliberate. They are the ones that the saints can't even avoid. So we should feel solidarity with the sinners. The word sinners means people living in a state of sin. We're sinful but we're not technically sinners. – [8.00 mins]

Unless you are living in a state of sin, and then you are a sinner. That's what it means. A sinner means somebody who sins. [8.34 mins] If I've committed a sin and say oh yes, I'll pardon you, Well you're not a sinner, that's . If you're Al Capone is a sinner, see, he lives from robbing banks. [8.46 mins] On the other hand ...

{ reparation }

So we should feel solidarity with the sinners. Those living in sin whether in the church or outside it. And every mass offered as sacrifice in **reparation**. That is the special mode of adoring, thanking, praising and petitioning. There has to be the flavour of reparation in the adoration. We have to adore the one we've offended, thank and praise the one we've offended, petition the one we've offended. [9.16 mins] Offer up our .. that's the way. If we don't we add insult to injury.

{ sign-symbol }

That's the special mode, Once offered what happens? Then the victim becomes the sign, the symbol, the effective **sign-symbol** of God's response. It's a big **obstacle** in the way too.

When you make reparation, the obstacle is removed then God can act upon you. That's when Communion comes in. You don't go to Communion before you offer the sacrifice. It doesn't make any sense. It becomes then that the victim received by us becomes then sign-symbol the effective one of God's response. And Our Lord indicates the signified result of our eating and drinking. First, second and third

First as preparation for our Resurrection on the last day. That's the first thing He said. Do you think of that when you go to Communion? You should because it's the first thing He thinks of.

"I will raise it from the dead on the last day and I will raise Him, the one who comes to me, on the last day." –[10.00 mins]

{ Mutual Indwelling }

Second, **Mutual indwelling**. He who eats I will dwell, remain, live, abide, make My home. I will do that, I in Him and Him in me. My Father will come and we will dwell in the one who loves me. Anybody who loves My words, My Father will love Him. And we will come. .. St Paul emphasises it, we will become one. The Eucharist prayers asks that we might become one spirit, one body in sight. But remember He is risen from death Lord, filled with the Holy Spirit. Will come under the bread and wine appearances. Now that's a thing we've never thought of before.

People say we go to Holy Communion all we drink is blood one or the other. When we receive His body and eat His body, We know His blood is there and His soul is there and God is there otherwise it's no good. When we're eating His body we're not drinking His blood, when we're drinking His blood we're not eating His body. We know all the doctrine, but people get a little bit muddled sometimes.

I'm just saying that we have to think of Our Lord in the Eucharist as not only risen from the dead but filled with the Holy Spirit. It's the Holy Spirit that He communicates, through His life-giving body. He thus indicates, because He is under the

appearances of bread and wine. He thus indicates that **participation** or eating or feasting achieves. He's giving us the Holy Spirit to deepen the union, the Communion and the unity. The union of His mystical body the church, the Communion of us all, here there in heaven and on earth. and the personal union of each one with Him. [12 .26 mins] Now I only said these things without stressing them but the next part is the most astonishing thing. What does the Holy Spirit do? He binds our spirit soul to the very body of the lord Jesus. –[12.41 mins]

{ Sanctifying Grace }

I'm not talking about Divine Person .To His very body and thus to what's in His body, the soul. And thus to His soul, His mind His intelligence His will or heart, the heart sums it up alright. Why? To share by limited participation in the **absolute plenitude**, that's the technical phrase used. To the absolute plenitude of participated God-head there in that [13.10 mins] spirit souletude is what we call **sanctifying grace**.

Our Lord's spiritual soul has a participation in His Divine Nature. And that participation is called sanctifying grace. That's given by the Holy Spirit. Now when Our Lord gives us His life-giving body The Holy Spirit reproduces what's there in Our Lord. But He takes it from Him. Our Lord said it, He will take what is Mine and give it to you. Our Lord has an absolute plenitude and we have a limited participation in it.

{ Action , Charity }

Well then all this is for **action**. Activity based on the grace. The activity of faith and hope, but faith and hope as feeding charity. To increase fervour of charity. These are the words used by Thomas Aquinas. The purpose of the Eucharist is to bring about the union of the soul with the body and blood of Christ. To increase the unity of the body or to increase the fervour of charity. That's how the body goes. But its all in view of bliss. Vision, it's all in view of Resurrection. All in view of ultimate Communion in a transfigured universe. So don't tamper with the Resurrection. – [14.00 mins]

The General Resurrection is what I'm holding out via the Eucharist. Do you think you've had enough. It's simple in a way. But it needs probing, so we realise with awe the majesty and marvel of it all. So we need something to try and remember it so on the front page I've put the alleluia. I rephrased the title, **The Mystery of The Eucharist in The Light and The Song of The Resurrection**. Without singing and **song**, the Eucharistic Mystery gets ill treatment. The Eucharistic Mystery has to be permeated by the most beautiful song there is on earth. And the most beautiful word on earth is **alleluia**.

The Church says that alleluia must always be sung before the gospel, you're not allowed to say it. You must sing it. The Church gets stricter and stricter as time goes on. Because it's not only a nice song, it's the word linked with the Resurrection. And everything in the gospel points to the Resurrection. It points to the Eucharist, well that's what the Resurrection is. Our Lord in the Eucharist is risen from the dead.

All the gospel things are mini versions information of the Resurrection. That's what it says in the book. All the readings must be geared to what is going to happen in the rest of the mass. With the faithful having heard it all and sung. Will then renew the covenant love that Our Lord inaugurated. Each mass is a deliberate response to what you hear in the sacred readings. And a deliberate renewal of the covenant that Our Lord inaugurated. Between Himself and the bride. Good isn't it. Makes you cry when you see Catholics not going to mass or start tinkering with the mass. I'll wind it up by saying don't tinker with it.

Or when the men said in Korea to General Macarthur during the war, [16.56 mins] "don't skuffle with the solution." – [17.00 mins]

{ Questions Time }

Does anybody want to ask a question now, about what was said, or connected with what was said?

{ wow most of this is ineligible, very bad sound quality }

You might ask, well is The Mass a meal or not?

Its common sense, well what is the full answer. Well number one, it is in the realm of a sacred meal. Firstly, we want to ...[17.31] You must always, when talking about religious things distinguish them from secular things. ... [17.39] they must be distinguished. You have the mass at church. A meal that is a

scared meal. You'd be out of your senses if you ever dreamed of making a meal out of bread and wine. That's not a sensible meal for us. ... [17.58]

Unless you are catholic and not a protestant or other religion then the sacrificial bits have given under the form of a **banquet**. In ordinary life if you want to honour someone or some person. There are various ways, but very often the centre of the honour would be a banquet. ... They wanted to honour her with a banquet at the town hall. ... You're not just going there to have something to eat. They offered her the best they could think of. Now when you want to honour God, we do it in the same way. It becomes a banquet to God. It was always a **sacred** thing not a secular. So on a table they say ...

All kinds of cooked things, red wine . Not an ordinary banquet but after the style of a banquet. And God were again to partake of it. Fire came down and smoke rose up. Surely you don't think that I'd eat the flesh or drink the blood do you?

-[20.00 mins]

So the manner of **honouring** God in **sacrifice** was after the mode of a preparation of a banquet for Him. And nobody dare partake of the banquet until it had been offered to Him. God said you take a lamb, you put it on the altar. You take a rack hoe and you roast it. You take that part for the priest and that part for the offering. That's **Holy Communion** made holy by placing it on the altar and being taken up entire. ...

We honour in the manner of a banquet. We offer the new sacrifice. We always covered in prayer and eaten and drunk ritually. Our Lord took the old covenant and with that He inaugurated the new sacrifice, This is My body being given for you. This is My blood. The lamb was part of the old covenant, This is the blood of the new covenant. The everlasting covenant. This blood is to be shed for you and for all the other nations of the world. –[22.00 mins]

For the remission of sin...

Our Lord then offers the sacrifice under the form of food and drink we offer to God. And then we ...

When the sacrifice is placed on the altar in the form of a banquet It is communal. Then He asks us to sit at His table with His Son. ... -[24.00 mins]

....

-[26.00 mins]

Nobody knows with the certainty of Faith that he was in a state of grace. We have moral certainty –[28.00 mins]

We haven't got absolute certainty. He wants to keep you humble. A sign is I've confessed all my mortal sins, I've said I was sorry for them. And I can't think of anything else. The things of God please you in a general way.

Saint Thomas Aquinas says, They are the moral signs that God has forgiven you of your sins

-[30.00 mins]

And you know by faith that God has forgiven you of your sins. Some say you accept God as your **personal saviour**, That's the heart of impiety. Talking like that that's hideous. You're not putting your faith in God or Jesus, You're putting faith in your own being and experiences. ...

Protestants say that God sacrificed all our sins on the cross and we don't have to do anything because He is our Personal Saviour. .. There's the **guilt** and there's the **penalty** for sin. You ask Him to pardon you and He does pardon you through the Sacrament of Penance. – [32.00 mins]

....

It's not the pleading for pardon, its Him granting it

[34.00 mins]

We have to make up for our sins. ... The mass makes atonement for all the sins we do. ... we can join Him in doing it. You then draw upon His Atonement. You might draw upon it so much that you've got nothing else to atone for. Our Lord's act is renewed in the offering. By offering we enter into this

-[36.00 mins]

We are entering into what He did, drawing upon what He did

The Presbyterians and the Southern Baptists have been saying it very publicly we have it in the newspaper today. He holds

the mass is an abomination. He holds that the main reason for the mass is Antichrist in person. In offering mass he is going clearly against all that Christ did. ... -[38.00 mins]

{ end of side 2 }